

HERE BE
THE GATHE=
RED COVNSAILES
OF SAINCTE
ISIDORIE,
to infoorne man, howe he
shulde flee vices
and folowe
vertues.



Q LONDINI in sedibus Thomae
Bertheleti typis impress.
Cum privilegio ad imprimentem
dum solum.

ANNO. M.D. XLIIIIL

BRITISH MUSEUM

COLLECTOR OF
CHINESE ANTIQUITIES

PRINTED IN CHINA



THE HISTORY OF CHINA
BY
JOHN THOMAS
LONDON
1811

PRINTED FOR THE AUTHOR
BY J. DODS & CO., LONDON.

GATHERED COVNCESL.

Consideration of man him selfe.



MAN know thy selfe,
know what thou art,
know thy beginning,
why thou were borne,
unto what vse or end
thou were gotten, why thou were made, of whose makyng thou
were made, to what thyng in this
woylde thou were fourmed: haue
minde of thy makyng, be suche
as thou were made, yea suche as
thy maker formed the. Every day
vntake thine hert, every day exa-
mine thine herte: kepe thy soule
from synfull thoughte, leate not
soule thoughte ouerthowre thy
minde. whan a shewde thought
toucheth the, consent not to it.
kil the serpent, whan he first ap-
pereth, tredde downe the serpen-

All tes

GATHERED

tes heade. Caste vnder foote the
beginnyng of euyl suggestion or
stirrynge to sinne. Amend synne
there, where it is knownen. In the
beginnyng withstande a myewde
thoughte, and thou shalte escape
well the remenaunt.

Against lechery.

Gal.5. **B**E thou not defowled with a
ny uncleanesse, be thou not
spotted through any foule luste:
Leate lecherye growe no more in
the, Chastite toyneth a manne to
god. To chastitie is behyght the
kyngdome of heauen. If thou
yet fele the stirryng of thy fleshe,
if thou be touched with prickyn-
ges of thy fleshe, if thou yet be
stirred with the suggestiō of lust,
if the mynde of lechery yet tickle
thy wyll, if thy fleshe yet fighte
against the, if lecherye yet temp-
teth

COUNSELSA

teth the, if luste yet stypeth the to
stynne: sette before the, the iynnes
of deathe, put before the, the day
of thy deathe, set before thyn eyn
the ende of thy life, put before the
the strypte dome that is to come,
put before the, the hard turnem
tes that been to come, sette before
the, the euerlastyng fyre of Hell,
put before the the horriblie penes
of Hell.

Busines in priet.

Pray with weppinge continuall Thes. s.
Ally, pray busylly, beseche god
daye and nyghte: Mourne and
sorow everyt fo; lynne. Arise in
the nyghte to praye, lette praye
be to the a continuall armour.
This is the fyrest vertue against
ceptacion. Diuels ben ouercom
by praye: prayer auayllet he a-
gainst all euels.

311

fa-

C A T H E R E D

Fastrynge and abstinence.

Chastise thy body by fastryng,
by Abstynence, and by scar-
fenesse: thou mayest not ouer-
come temptacions in ther hyghe
heat, but if thou be learned to
faste. Thoroouge meate for sooth
gooweth luste, Plentie of meates
stereth men to lechery: but by fa-
styng, luste is restreyned, by fa-
styng lechery is ouerconie.

D R Y M K Y N G

Drinke foloth is instrument
of lechery. fyre by eastyng
do of wodde, increaseth more and
more, the more matter is in the
fyre, the more is the flame.

T H E F Y G H T

Thyne eien ben the fyft darts
of luste. Sightels desyre of
womanne, mynde is caughte by
Psal.118. the eien. Withdrawe thyne eien
from

C O V I N C E D S

from wantonnes: sette theim not
in the beautie of fleshe. Beholde
not a woman for to despise her.

Do awaite the cause of synnyng. Eccl.25.
Lape belydes the. the mattryer of
trespassyng. If thou wylde bee
sure from lechery, be thou discer-
uered from woman in bodye and
in spight.

Felouwship of vvoramen

If thou bee deparated in bodye
from women. thou shalte falle
from the entent of synne. If thou
sytte belydes a serpent. thou shalt
not longe be unhurt. If thou be
longe afoare a fyre. although thou
wete made of iron. somtyme thou
shalt melte. If thou abyde ryght
mygh peryll. thou shalt not longe
besyke: oft tymes leisure hathe
ouercome, whome wyl myghte
not.

A.iii.

Tras-

CATHERINE'S

22.1.3. **L**e Cōrdouer tourneth soone a
man gesen to delnesse. Lust
byenneth greuously, whome she
syndeth wile. Luste geueth place
to travayle, to wark, to busnes,
and to daboar. Therfore beware
of thy doeg, spende thy good in la-
bour, use some maner of busnes,
seke unto the a profitable wok:
wherupon the intent of thy soule
may beset.

Readyng of holy scripture.
Cuse the muche to readyng
take heede in meditation of
scripture, knyf the in the lawe of
god, haue a customeable use in di-
vine bokes . readyng declareth
truly, what thou shalt shonne:
Readyng shewethe, what thou
oughtest to dreade, Readyng tel-
leth whether thou gooest, Iorres
dyng

COUNSEL.

Oþnge wytte and understandyng
treaseth. Thou shalte muche
þþopt in readyng, if thou dooc
as thou readeſt.

Mekenesse.

BE thou meke, be thou groun-
ded in mekenesse; be thou
gent and lowest of all. By meke-
nesse make thy ſelfe leaſte. Set
thy ſelfe to ſore no man. Quant not
thy ſelfe, boſt not thy ſelf wanton-
ly. Stretch not forth thy winges
of pypde. So muche thou shalte
be the more p̄ecious afore god,
that thou ſetteſte lytell p̄ice by
thy ſelfe. Beare therfore shame-
fatenesse in cheſte, by myndyng
of thy defauutes. For shame of thy
ſyn be dysmated to loke proudly.
Walke with a lowe cheſte, with a
meke mouth, and a ſadde viſage.
In highe worþyppē haue great

A.V. meke-

GATHERED

mekenesse. Althoughte thou haue
hyghe of power, testrepne hygh-
nes in thy selfe. Lest not worship
make the proude. The hygher
thou art in dignitie, the lower by
mekenesse make thou the.

Syckenesse and disease.

BE not sorayn thy diseases. In
thy syckenesse thanke thou
god. Be busye rather to haue
hoole in thy soule, than in bodye.
If prosperitte come, be thou not
proude; if aduersitie falle, be thou
not heauy. Knowe thy selfe, that
god hathe proued the in sorrowe,
for thou shuldest not be proude,
Be euene therfore in all thynges.
For toye ne for sorrowe, chaunge
neuer thy mynde. Understante
wel, there is nothyng, but it may
falle as god wyl. And if those
thynges be thoughte on before,
they

COVNSELS.

theben the easier when they fall.
And what so euer therfore hap-
peth, suffer it mekely with fre wil.
Sufferaunce.

Be more tedy to suffre disease
than to dooe it. Be pacient,
be meke, be softe, be busie. Keepe
pacience in all thynges : Keepe
softenesse : Keepe inekencesse. Set
before a Sharpe worde, the shielde
of Sufferaunce. Thoughe any
man stye the to wrathe, thoughe
he whetthe, though he blame the,
though he repreue the, though he
chyde the, thoughe he do wronge
to the: bee thou styll, holde thy
peace, settie not therby, speake not
aworde, stiue not therre ageynst,
by splence thou shalte the sooner
ouercome. Lerne at Christe man-
ynesse, take heed at Christe, and
be not heaue: he suffryng won-
ges

GATHERED

Mar. 26.
AC. 22.

ges left to vs ensaumple, he was
bobbed and buffeted, spitt vpon,
and scorned, nayled hande and
foote, crowned with thornes, dam-
ned to the crosse, and euer mo^{re}
helde his peace.

Therefore what disease that fal-
lethe to the, wytte it well, it com-
meth to the for synne and for thy
best. And so temper thy disease
by consideration of righþousnes,
And thou shalt suffre it the light-
lyer, if thou take heed, wherþoþ
it cometh.

Love peace without fourthe,
love peace withyn forth, kepe
peace with all men, withhold all
men in myndenes, beclipppe Cha-
ritie. Droue mo^{re} thy self to loue
the to be loued. Make peace ther
haters. Haue stahlenes of mynd
Haue

C O V N S E L S .

Haue goodnessse of wyl: Be redy
to good desire: Speake gladly Eccl.13.
to al men: flee chidynge. Beware
of stryfes. Do away the occasion
of strife, despise strife, and lyue
alwaye in peace, stiue not in an
ny wyse.

Compassion.

Be not glad upon the death of Eccl.8.
thyn ennenite, least parauen-
ture vpon the, fal the same, least
god rutne his wrath from hym to
the. for who so ever ioyeth in the
fall of his ennemis, he shal soone
fal in the same. Be glad to sorow
vpon hym that is diseased. In
other mens misseales be not harde
herted: and for other mens mys-
cheues mourne as thine owne.

Folowing of goodnessse.

In all thy businesse, in al thy
warkes, in all thy liuyng so-
lowe

G A T H E R E D

To be good men, folow holy men,
haue before thine eten the ensam-
ple of saintes, take hede to wokē
wel after the vertues of holy me,
let me to live wel by the teachyng
of ryghtuousnesse.

Desyning of praisynge.

Despise thou p̄assynge, che-
risynge and fauour of peo-
ple. Studie rather to be good,
than to seme good. Take none
hede who p̄apsyth the, or who di-
sp̄aysyth the, leste praisynge de-
cetue the, or blamynge leate the.
If thou set naught by praisynig,
lightely thou shalte sette besydes
the blamynig. Therfore suppose
not thy selfe good, though he thou
be holde good in other mens ton-
ges, aske thine owne conscience,
deme thy selfe by thin own doine,
& not by other mens speche, but in

C O V N S E L S.

In thyne owne minde inserche thy selfe. There may no man knowe better what thou arte, then thou that knowest thy selfe. What pro-
prieteth the, sythen thou arte wyc-
ked, to be holde goode.

Honest conuersacion,

Ere thou simulacion, feine not holiness in darke clothyng,
such as thou woldest ben hold,
siche be thou in dede. She we thy profession in liuyng and not in
tokenes. In clothyng, and in go-
yng, haue with the simplicenesse:
in thy gate and in thy mouyng
cleannes, in thy bearing sadness,
in thy walkyng honestie, nothing
of wilany, nothyng of unclean-
nesse, nothyng of wildenesse.

Be ware in thy gouernance, that
there appere nothyng of beastly-
nesse, Give not to other cause for

to

G A T H E R E D

to scorne the, gyue thou not to an
ny man cause to backbite the.

Good felowshippe.

Nu. 16.

S^Hone euill men, beware of iug-
ged men, fle shrewes, dele not
with brothels, fle the compaines
of those men, whiche ben euer re-
dy to byces. Joyne the to good
men: Desirre the felawshyppe of
discrete men: Seke the company
of vertuous men, who so gothe
with wise men, he shall be wise: &
who so draweth to footes, shall be
lyke to them. For lyke to lyke to
wante to be toyned.

The heryng,

Ecc. 28.

S^Hutte thine careg, that thou
here none euill. Also latke his
chast speches. fle un honest wor-
des. For a batne wod sone defor-
leth the soule: & that that is lightly
done, that is gladdely hevyn song

The

C O V N S E L S A D

The mouth.

LEAT nothyng passe out of thy mouthe, that myght let vertue. Let the sounē of thy boyce b̄eake fourth nothyng, but that nedeth. Leat that procede frome thy lyppes, that souleth not the eares of the hearers. Waine wōd is token of a vōid cōscience. The songne of man sheweth his maners: and suchē as the woordes is suchē is the soule. **F**or the mouth speketh of abundance of the heart. Refrayne thy tongue frome euill speache and idell. **F**or an idell wōd shal not passe bnpunished. Who soo wyl not refrayne his tongue from idel wōdes, he shal fall lyghtly into sinfull wōdes. Let thy wōd be without repreſe. Let it be p̄ofitable to the helpe of the herers. Besy the not to speke

Mat. 12.
Luc. 6.

B that

GATHERED

that that liketh, but that that nedeth. Take heede what thou spearest, and what thou speakest not. And both in speaking & not speaking be right wel ware, take good advisement what thou saist: lest thou maist not cal again, that thou saidst. Fle thou the chaces of tongue. Let not thy tongue lese the. Haue euermore sylence to thy friende. Speke whē time is, be stil when time is. Speke thou not ere thou here. Let asking open thy mouth.

A gaynst the synne of
backebryng.

Backebryte not the synner, but be sorry for him. Lyt from thy tongue the synne of backebryng. Here not an other mans life. Desoule not thy mouche with an othermans syn. That thou backbreste in an other, dreade it in thy selfe.

C O V N S A L S.

self. Whan thou blamest an other
repente thine owne synnes. If
thou wilte backbite, thyngke on
thin own sins. Loke not on other
mens defautes, but se thin owne.
Thou shalt never backbite if thou
wel beholde thy self. Here no back
biters: Listen not to tale tellers.
For like gilty ben the backbiters
and the herers. Desire not to wit
that þ perteineth not to the. That
that men speake betwene them
selfe, busly the not to knowe. Aske
thou never what any man spea=
keth, saith, or doeth: he not to bu=
sp, leaue businesse that perteineth
not to the. By as gret businesse a=
mend thine own sins, by how mu=
che thou beholdest other mennes.

O f l i y n g e.

F Lee busilte al maner of lying, Eccl. 7.
and neyther by happe, nor
B ii by

GATHERED

by auisemente saie thou not false.

Sapi. i. The mouth forsooth that lieth, sle-
ith the soule. Therfore flee disceit,
Aduoide lyng, beware of false-
nesse, speake clenly, be trewe of
wordes, Decetue no man in lyng,
ne bryng no man to misweryng.
Speake not one thyng and do
an other. Say not one thyng and
meane an other.

Of sweryng.

Iac. 5. Ut fro the sweryng, Do a=
way the vse of sweryng. It
is perillous sothely for to swere.
For ofte swarpnge maketh cu=
stone of sweryng. And a man,
muche sweryng, shall be fulfyl=
led with wickednesse, & the plague
shall not departe from his house.
Trouthe nedethe none othe. A
feithfull speche holdeth the place
of sacramente: as who saythe, a
faith-

Eccl. 23.

C O V N S E L S.

faithfull wo^rde is as muche as
all the swaryng of the w^olde.

A vowe made.

DO the good that thou haste Deut. 23.
behote. Be not light in word Eccl. 5.
and harde in dede. Thou shalt be Baruc. 6.
muche gyltie to god, if thou yelde
not that thou hast abowed. They
displease[n] god, that fulfyll not
their bowes. They ben accompa-
ned among heathen men, that per-
forme not their bowes. I say not
bowes that ben euyl, but good.
For if thou through thy foly hast
made a fonde bowe: through the
dome of a discrete man be it wyse-
ly tourned into good.

To god al thyng is open.

Say not one euyl word in thine
herete. An euil wo^rde may noc
be hyd in silence, that thou doest
o^r safest within thy selfe. Beleue
B. iit thou-

GATHIR

thou that it is open before god.

Sapi. i. If men ben stil, beastes speaken.
Therefore fle sin, as though thou
mightest not kepe it priuie. Sin
thou there, where thou knowest
god is not. There is no thing hid
frō god, thou shalt be found guilty
in the iugementes of god, though
thou be hidde to mens iudgemen-

Psal. 7. tes. For he beholdeth the herre,
Rom. 8 that is within forth. He seeth and
Apoc. 2. knoweth, that man him selfe kno-
weth not. Turne thy counsayle
and thy warke euermore to god.
In euery dede aske goddis helpe.
Direct all thynges to gods grace,
and to goddes gifte. Truste not
in thine owne desertes: in thyne
owne vertue presume not thyng.
Good conscience.

T Here mate no man flee from
him self: & though an open
fame

C O V N S E L S .

Fame hatme the not, yet thin own
conscience dampneth the. for ther
is noo peyne greater then p̄ic-
kyng of conscience. If thou wilte
neuer be sorþ, lyue well. A sicker
cōscience suffreth easily hevinesse.
A good liuer is euermore in toye:
the cōscience of a sinful man is e-
uermore in peine. A guilty soule is
neuer moþe siker. Noþer wound
ne deathe shall feate the, if thou
liue well and trewely.

Hide vertue.

If thou wylt multiply thy ver-
tues, shewe them not. By thy
wyll, hide thy vertues priuypye
for dredē of pride and bayne glo-
rie. If lee to be scne, and then thou
deseruest mede. That thou maist
lese by shewynge, kepe it by hy-
dynge.

B III

Con-

C A T H E R E D

Confession.

She we the synnes of thyn bery,
make opē thy shrewd thought
res. A sin shewed is sone healed: a
defaut forsooth hyd, is made more
syn, by silence it encreaseth more
and more. Trewhely than it beho-
ueth to shewe iuell to amend it.

Fore thinkyng.

BE thyngke the long before the
dede: Iusse the longe before
the warke. That thou wylte doe,
inscrche it longe, proue it longe:
and so do it, when thou hast long
bethought the. Do than as thou
hast proued, in thynges that ben
certaine. Of well doryng taryng not
ne put it not ouer till to morowe.
In good thynges taryng har-
meth, and letteth tho thynges that
been nedefull.

Iusse-

C O V N S E L S.

wisdom.

There is no thing better than wisedome, no thyng better than connyng, no thyng iustynge than knowlage: no thyng worse than leudnes. It is an high connyng to knowe what thou shal flee: and it is an highe wretchednesse, not to knowe whither thou goest. Therfore loue wisedome, and it shalbe shewed to the: go to it, and it shall come to the, be busy there aboue, and it shal lerne the.

Teachyng.

Learne that thou canste not, leste thou be found an unprofitable techer, the good that thou hast harde, say it: the good that thou hast learned, teache it. The more that is yowē, the more it war eth: but yet let dedes go before the woode. The whiche thou shewest

B.v. with

C A T H E R E D

with thy mouthe, fulfylle it with
warke: that thou techest by wo-
des, shewe it in ensaumple. For if
thou teache and do it, than shalte
thou be holde gloriouſ. In thy
teaching kepe the from mans p̄at-
ting. So inform other, that thou
keepe thy ſelſe. So teache, that
thou leeleſt not the grace of miſke-
neſſe. Beware, leſt whyle thou rei-
ſiſte other by teachyng, thou fall
not thy ſelf by praizing. whē thou
techeſt, uſe not darknes of wo-
des: ſaie ſo that thou bee under-
ſtanden. The dyuerſitie of per-
ſons is to be ſeen: And whan and
howe thou techeſt, bee aduiſed.
Speake cōmon thinges to al me:
And to few men ſhew that is hid.
Be not afſhamed to ſpeake, that
thou canſte welle defende, that
thou wanteſt of counninge, aſke
of

C O V N S E L S.

of other men. By cunnyng truely
the wed, hit thynges ben opened,
and hatde thynges made lyghte.

Curiositie.

BE not busyn to knowe: that is
hit, couette not to know. In
disputing do awaþ stife: do awaþ
frowardnesse, and assent soone to
trouth. Say not against rightu-
ousenesse. Strive not to auoide
that is righte. Loue moxe to here
thaþ to sap. Here in the beginning,
and speake last of al, the last spech
is better then the firste.

Obedience.

VUlo; shpp euery man for the
merite of holynesse. After
thei; worthinesse geue to euerye
man worshyp. Suppose not thy
self euen to thy soueraigne. Giue
obeisance to thine elders. Serue
thei; biddinges: bowe to their au-
ctozitie;

GATHERED

to, itte: folowe theyz wyl. Obey
to al men in good byddyngez: per
so obey the to man, that thou of-
fend not the wyl of god. Therfore
fulfy meekely the charges, that
thou hast take upon the, be obe-
dient to goddes ordinance: be not
hardy to do againt his wyl. Dis-
pose all thynges not with a stur-
dy, but with an easye herte. Be-
ware of worshippes, whiche thou
maist not haue withoute sinne.

Soueraincie.

Busy the rather to be loued of
thy subiectes then to be driad.
Let thy subiectes rather worship
and serue the for loue, than for
dredre or for nedre. Quite the such
to thy subiectes, þ thou be more
loued than driadde. With a soue-
aigne goodnessse gouerne thy sub-
iectes. Be not feareful to thy sub-
iectes:

C O V N S E L S.

testes : be such lord to them, that they be glad to serue the. Both in punishing and cherishing, kepe a meane : be not to straite, ne for giue not to soone. Kepe maner in al thy warke. It longeth to a wise man to measure al thynges, leste of good be made euyll. Beholde certaintely, what is couenable for the time, where, when, howe, and wherfore thou biddest any thyng to be done. That thou wolt to be done to the, do thou to an other. Be suche to other men, as thou desirkest other men to be to the. Hinder no man with thy witnesse. Do no man harme, leste thou suffer the same. Kepe malinesse, kepe righousenesse, defend no man agaistre trouthe. When thou deuest, be he poore, be he tyche, beholde the cause & not the persone.

Kepe

G A T H E R ' Z D

Kepe trouthe in al thynges. Byg
never in dome without mercy. Be
as meke in others mens defautes
as in thy owne. So deme other
men, as thou desirtest to be demed
thy selfe. While thou arte merci-
full in other mens gylt, thou hast
mercy on thy selfe. The dome that
thou puttest upon an other, thou
shalt beate thy self. In what me-
sure that thou measureste, shalbe
measured to the. Deme no man
by suspicion: syste proue and so
deme. In domes reserue the sen-
tence to goddes iudgement. And
that that thou knowest, to thine
owne dome: and that that thou
knowest not, to goddes dome.

Despite of the world.

If thou wylte be in rest, desire
no thyng of the wold. Thou
shalte haue rest of soule, if thou
put

Iat. 7.
Iar. 4.

C O V N S E L S.

putte fro the, the businesse of the
woylde. Cast fro the al that inate
let a good purpose, be measured
to the wold, and the wold to the
as though thou wer ded. Behold
not the glooy of this wold. Set
not by that while thou liuest, that
thou maist not haue whe thou art
dead. What so euer thou geuest,
geue it with a good wil. Do mer-
cie withoute gyste : geue almes
without heauines. The good wil
is mo;e than that is geuen. That
that is geuen with good wil, that
god accepteth: but he that geueth
with heauines, shal lese his mede.
There is no mercy, where is no
good will. Do nothinge for p̄iat-
syng, nothyng for woldly opini-
on, but onely for life euclastynge.

Amen.

FINIS.

Eccl.35.
2. Cor.9.